UNITY

The Unitarian MONTHLY

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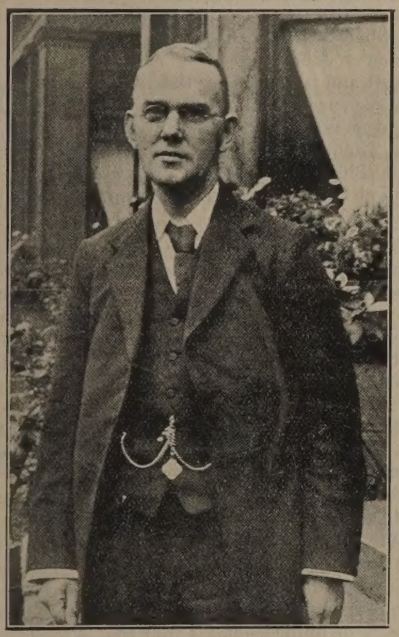
FAITH FREEDOM FELLOWSHIP

"One God, one law, one element,
And one far off divine event,
To which the whole creation moves!" Tennyson

No. 146. [Vol. XII.—11] November, 1915. ONE PENNY.



Rev. THOMAS PAXTON,

BRADFORD.

Born, Gateshead; educated at Higher Grade School. Before entering the ministry Rev. Thomas Paxton during some years of service in the offices of the North-Eastern Railway Company at Newcastle-on-Tyne, became an acceptable lay-preacher for the Unitarian Churches connected with the Northumberland and Durham Unitarian Association; was appointed minister South Shields Unitarian Church (1901-3); Newhall Hill, Birmingham (1904-12); and at his present church, Chapel Lane, Town Hall Square, Bradford, in 1912. At South Shields his church prospered under him; and his Birmingham ministry was marked with various public activities, during which he steered his church through a very critical transition from the deserted neighbourhood of Newhall Hill to new quarters in the more populous residential district of Handsworth (1910). His most notable public service in Birmingham was in the capacity of secretary to the Association of Sunday Schools of various denominations, including, of course, the Unitarians, in which position he initiated and carried through a scheme of University lectures to Sunday School teachers on Sunday School Teaching, which resulted in such remarkable success and popularity as to be continued in the winter months successively for several years, and led to similar movements in other large centres. He is still secretary and treasurer of the Birmingham Sunday School Teachers' Forward Movement, for which he raised the fund securing a permanent course of lectures each alternate year at the Birmingham University. While in Birmingham he married a lady who has been a most excellent helpmeet and effective minister's wife. In his present ministry at Bradford his chapel has been fitted with electric light, and the organ with electric power installation; a Young Men's Social Institute has been established; also successful Band of Hope; Guild reorganised; Channing Hall, connected with his chapel, has become the centre for various public movements by means of which money amounting to over £7,000 has been raised for public objects. He has been elected a member of the Bradford Congregational Ministers' Fraternal, and of the Free Church Fraternal, member of the Bradford Athenæum Club, to which he has read papers, and membership of which includes the principal literary and scientific men of the city and district. He is organiser and one of the secretaries of the Khaki Club for Soldiers and Sailors and their women friends, which has nearly 5,000 members; and he is auditor for the Missionary Conference of Unitarian Ministers. Mr. Paxton is actively identified with the work of the National Commercial Temperance League; is a trustee of the Unitarian Churches at South Shields and Gateshead; is also the author of a book entitled "Practical Christianity and Labour," which has received wide and influential commendation in this country and America; and he is the composer of a number of excellent hymns which have been used in various churches.

Hope On.

Hope on! Though the outlook be dull and dreary;
Hope on! Though you be downcast and weary.
The day may be darkened by a passing cloud,
But behind the cloud the sun will be shining;
Then what is the use of always repining
At losses and crosses, or crying aloud?
Take heart then without any further delay,
For while the sun shines 'tis a proof it is day!
This simple fact should encourage us all
To bear troubles manfully whate'er befall.
If bowed down with grief, or burdened with care,
Remember that others have also their share.
Amid the gloom we have the blessings of hope;
Rouse yourself, therefore, give your actions more scope.
Perhaps your next effort will lead to success,
By dispelling the darkness of your distress;
But if you persevere and hope for the best,
To our Heavenly Father you may leave the rest.

—John Gant

"Chronicles of Parson Pimm"

2nd Series (11): THE OFFENDING MEMBER.

Two young men were walking along a country road. One said to the other:

"How's your Bob going on? Is he any steadier than he was?"

"No, he isn't. If he doesn't alter it'll be the breaking up of our home, for we cannot stand it much longer. There'll have to be a change."

"Ah, it's a bad job. I wonder you've stood it so long."

"Well, yer see, it's mother. She can't bear to think of our losing hold of him and him getting adrift. She doesn't realise that it may end in all of us getting adrift. He's not the only one to be considered."

"That's true. It is all very well talking about saving the lost sheep, but there isn't much gain if in saving that all the others get astray."

While this was taking place two other men in a village not far away were alone in a room in a cottage where they lived. One was Bob; the other was his father. aor fao

"Now Bob," said his father, "I want a bit o' talk to ye, while there is no one else about. I'm your father, and you're my lad, so you may be sure I want to do what is right by you. When sober you're a good lad, but when in drink you are beyond all endurance. For a long time now we have put up with your drunken ways for your sake, i' the hope of you mending and keeping decent. But you don't get any better. In the meantime your mother frets her heart out; your brothers and sisters who have a right to be considered, have no comfort at home, and may leave us to find a home somewhere else. The whole family is in danger of being broken up through you. So I am bound to tell you that I am forced to choose whether we shall lose our home or whether we shall have to lose you. It's come to that now."

There was silence. Bob sat with his head in his hands and said not a word. His father torn with conflicting emotions, stook looking at him anxiously and yet helplessly. For what seemed some minutes the two thus remained fixed and mute. At last the father moved as if to go out of the room. As he neared the door he turned, and then asked:

"Have you nothing to say?"

Bob lifted his face from his hands, rose up, and said:

"Yes, I'm going."

His father went out not knowing whether there was really anything in what Bob said. But when he came in later Bob was gone.

Bob's father went to the minister's house and told him what had happened.

"You've done quite right" said the minister. "The comfort and happiness of the whole family ought not to be sacrificed for the sake of one. If he will not or cannot mend his ways, let him go forth."

Bob's mother wondered how the minister could say that. She had heard him preach eloquently on the Prodigal Son, and the Lost Sheep, and—well, she could not understand it.

But the minister had the same trouble to face in other ways. There was a member of his church who was guilty of grossly immoral conduct. Though father of a family this man had got a notoriously shameful name. The minister had decided to cut him off and to tell him that the church must disown him. He knew there would be some who would say that such a course was un-Christian.

The same problem faced him in his Sunday School. Here is a scene at his monthly meeting of teachers.

Secretary reported that there was no teacher for the 2nd boys' class, and that no one could be found willing to take it.

"Why Fred Hewson was only appointed a month ago" said one. "He's soon given up. How is it?"

"It is the old tale. The three troublesome youths who have caused so much mischief for a long time made it so unpleasant for him that after the second Sunday he said that he would not take the class anymore."

"That makes four different teachers who have tried that class in six months, and given it up," said another. "It is time something was done."

During all this, the superintendent said nothing. It was an awkward predicament for him, for one of the offenders was his own boy. On that account he was very reluctant that extreme measures should be taken.

Then the minister spoke.

"This has long been a serious matter and it gets worse every week and disorganises the whole school. When all are assembled for opening and closing these boys talk and laugh and disturb whatever is going on. We have had consultations with the parents about it and tried mild measures which have had no effect.

The whole school ought not to be allowed to suffer through the conduct of these youths. We have talked to them in private and publicly. We have had them before this School Committee, and yet the trouble exists. I suggest that stronger measures must be taken. Let them be suspended say for three Sundays on the understanding that if after that they are willing to conduct themselves properly we shall be glad to see them again in their places. If that has no effect let them be suspended for a longer period."

At the close of this utterance there was silence. No one spoke. At last the secretary said:

"Well, we had better get on we have much business to get through, and time is going."

"Yes, we have much to do," said the superintendent. "I'm afraid if those boys were suspended we should lose them altogether," said he.

"Better risk losing three than lose thirty," a teacher observed.

"It just comes to this," said another, "those boys do as they like and all attempts at school government and control are set at nought by them. Their influence is bad on the other scholars, and through them the spirit of disorder spreads throughout the school. If something is not done it makes us all look ridiculous and incompetent, for as it is the whole school is at their mercy and its rule seems to have passed into their hands to a lamentable extent."

"I propose that a letter of complaint be sent to their parents by the school secretary," said another. This was seconded and carried as a less extreme measure than suspension. The letter was sent, carefully drafted and expressed in kindly, tactful, and persuasive terms. But it gave offence in two cases, one of the youths stayed away and did not come to school again.

The minister's views were considered to be hard. One mother considered they were un-Christian. "Seek and save the lost sheep, do not send them away into the wilderness," said she.

"Ah, it is an awful responsibility to drive a young fellow away from school and perhaps also from chapel into bad company, and 'to the dogs.' I would not have that on my soul for anything," said another.

"Oh, that's all molly-coddle" bluntly remarked a man who heard it. "Be easy with them; let them do as they like, when every kind of sensible persuasion has been tried upon them in vain, and let them by their disorderly ways send a score of other mother's sons to the dogs, and then on whose souls does the awful weight of responsibility lie? Why I say it lies on yours, and on all parents and teachers who will not take the trouble to face the unpleasant duty of putting them under strict and healthy discipline. The way you talk is utter nonsense."

One Sunday "Jesus and the Offending Member," was the subject of the minister's sermon. He showed clearly what Jesus taught on the matter. If the offender will not listen when told of his fault, not even when brought before several witnesses, nor even when brought before the assembly or church, then "let him be unto thee as the Gentile and the publican" (Matt. xviii., 15-17), which means as one cut off from association with you. And further, in his parable of the body and its members meant also to be applied to the family and its members, to society and its members, Jesus says: If the hand or the foot cause thee to stumble, cut it off and cast it from thee, for it is better to lose one member rather than that the whole body should perish (Matt. v., 29-30; xviii., 8-9). Now this is exactly what the surgeons do with a diseased hand or foot which is mortifying: to save the whole body from death they cut off the mortifying member. But there is this difference between the mortal fleshly body with its members and the society of immortal souls and its members, that in the latter case though an offending member be cut off from connection with his fellows he can be restored to them again when he has got into a safe and healthy condition. He is not cut off for ever; not finally lost. His condition is not beyond remedy. The prodigal son cut himself off but by repentance and change of conduct was restored to the family circle. The unforgiving servant in the parable (Matt. xviii, 34) was delivered to the tormentors "till he should pay all that was due." "Tormentors" is a translation of a word which means those who examine, who test and prove by inquiry, and therefore we may say he was delivered to the judges and jailors until he made amends. Though cut off from society it was only temporarily. Make peace with thine adversary while there is a chance, else he may deliver thee to the judge and to the prison and so cut you off from society, Jesus says, where you will remain till you have paid to the last farthing (Matt. v., 25-26). But when full amends are made the offender is restored to social relationship. The offenders in the parable of the judgment (Matt. xxv., 46), do not go away into eternal punishment which expression misrepresents the words of Jesus, but they go away into temporary correction which is remedial in its aim, for that is the meaning in the language in which Jesus spoke. There is no harshness in all this; it is justice to the offender, for his good and for the safety of all concerned. But it makes clear that the whole is of greater importance than the part, that the whole body is more valuable than any one of its members, that the welfare of society must be considered first and not the connection of the offending member. This teaching of Jesus does not contradict anything he says about saving the lost sheep. When the sheep has strayed away and is distressed at its lost condition it must be restored; when the offender repents and is sorry for his wrong-doing he must be forgiven; when the prodigal becomes ashamed of his conduct and does that which is right he must be welcomed back; but the desire to be restored, regret at having strayed away, in short as to human affairs,—repentance, is the condition without which there is no restoration, but that comes in due time and then the offender is no longer cut off. There is no risking the safety of the ninety and nine in seeking the lost one. There is nothing to show that they must all be sacrificed for the sake of the one. Their welfare is ninety-

nine times more important and valuable than is that of the lost one, but it will be increased by his restoration, for thus the flock will be made complete. The lesson is: the body is greater than any member, the family is more precious, and society more valuable than anyone of its parts; the whole is more important than any portion of it, but is stronger, sounder, more complete when every part is in healthy connection with it. God has ordained that there must be discipline to correct, to train, to educate, and he will take good care that not one shall perish, but that all shall be saved.

And when the minister had finished there were some who nodded their heads with evident satisfaction; and others when they departed homewards felt they had been given much food for thought. And one man as he passed out of the chapel doors said straight out: "The parson is quite right."

Rev. H. D. Roberts at the Front.

The Rev. H. D. Roberts, who recently held the ministry of the Unitarian Church in Hope-street, Liverpool, has joined the forces as a private—in the Royal Engineers' Corps.

For some time past Mr. Roberts has made repeated attempts to secure a commission, but met with no success.

Mr. Roberts has already had some military experience, having served with the Volunteers in Australia. His experiences in that country were most varied. He worked as a navvy, he taught in schools, and lectured as a university extension lecturer.

During the time of his Hope-street ministry he was well known for his work. He was a strong social reformer, was active as an author and a speaker. He is well known to all classes from the dockers to merchants and shipowners.

He withdrew from the Hope-street ministry to devote himself to the superintendence of the various smaller Unitarian churches in the district.

The actual enlistment of Mr. Roberts has come as a surprise to his friends, though his desire to join the Army has been known ever since the war commenced.

He offered his services to the War Office fourteen months ago, urging that his military experience in Australia and his skill in shooting and riding, together with his robust health, should be a sufficient set-off to his age. The War Office expressed appreciation of the offer, and the chance of acceptance arrived on the formation of the Pioneers, a force attached to the Royal Engineers.

Medically examined and pronounced very strong last Thursday, enlisted and sent to London on Friday, Mr. Roberts left immediately for the front."

The journal which he founded and edited, "The Christian Freeman," has suspended publication for the period of the war.

National Unitarian Temperance Association

Essex Hall, Essex Street, Strand, W.C.

Do not stand in the way.

By the Rev. R. A. Armstrong.

If you do not approve of total abstinence, spend no time or energy in girding at the teetotallers, but make up your mind how the individual can best bring his influence to bear; and then bring yours. If you do not approve of this or that proposal for legislation, spend no time or energy in inveighing against those who do approve, but think out a better way yourself, and work at that. We teetotallers and direct vetoists are constantly being told, "O! that is not what you ought to do; you ought to do this other." No, good critic, it is not we, but you, that ought to do that other. We are doing what we believe in to the best of our poor judgment, and we can do naught else. It is for us to do what we believe in—for you to do what you believe in. If you have a better cure for this stupendous evil, which is gnawing the vitals of the nation, for God's sake do not sit by the way-side scolding us, but get to work yourselves, and bear a hand against the common foe.

I often wonder how this great battle will look to our children's children in the true and faithful perspective of history. We see now with such supreme astonishment the moral blindness, the indifference, the biassed judgment, the obliquity, with which our forefathers viewed the monstrous evils of their time. How could it be; for instance, that in all Liverpool, when it was thriving on the sale of flesh of Africans, only four men—two Quakers and two Unitarians—could be found to declare against the negro slave-trade? They were not all monsters, the men of those days. The great Liverpool families, who built up vast fortunes by this traffic, were largely men of character and honour. But they had not that gift of imagination by which men realise the cruelty, the iniquity, the horror of customs rife and approved in their very midst. But now we think that if we had been of that day surely we should have sided with the lone voices of the wilderness.

And just now there are thousands of men of character and honour who fail to realise the cruelty, iniquity and horror of what goes on in connection with the traffic in strong drink. But our children's children—living in a brighter day—they will scarce believe it of us, and they will say, "Ah! if we had been there, if we had been there!"

Those unhappy ones on whom fell the awful words, "I was an hungered, and ye gave me no meat," and the rest, few of them had been consciously indifferent, selfish, cruel. The little ones had perished at their side. They had not known that they were guilty, they had not known that they were slaying Christ. And in amazement, when the dread sentence fell, they cried, "Lord, when we saw thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and ministered not unto thee?" The Heavenly Father give us grace that no such cry of bitterness be ever wrung from our awakened and astonished hearts!

Memorial Sundays.

By A. D. Tyssen, D.C.L.

Nov. 7 is marked with the birth of William Stukeley, an antiquary, in 1687; and with the death of Maecenas, the patron of Virgil and Horace, in B.C. 8; and of Martin Frobisher, a naval explorer, in 1594. It is also recorded that on Nov. 7, 1640, the Long Parliament, which had assembled on the 3rd inst., declared the levying of ship-money to be illegal; and the same day in 1783 saw the last criminal hanged at Tyburn, namely, one John Austin, who had been convicted of robbery with violence. The "Christian Life" also tells us that the last case of burning an alleged witch took place in Spain on Nov. 7, 1781.

Nov. 14 was the birthday in 1797 of Sir Charles Lyell, an eminent geologist, who felt that honesty compelled him to attach himself to the Unitarian body. It saw the death in 1716 of Leibnitz, the mathematician and philosopher; of Hegel, another German philosopher, in 1831; and of John Abercrombie, physician and moral writer, in 1844. It was the birthday of the Rev. Stopford A. Brooke in 1832. Bruce, the African traveller, records that on Nov. 14, 1770, he arrived at the spot which he believed to be the source of the Blue Nile. The Rev. James Freeman, of Massachusetts, died on Nov. 14, 1835.

Nov. 21 is marked with the death of Crassus, the colleague of Cæsar and Pompey, who fell at the battle of Carrhœ in B.C. 53; of Eleanor, the Queen of Edward I., in 1291; of Sir Thomas Gresham, the founder of the Royal Exchange and other public institutions in the City of London, in 1579; and of James Hogg, the poet, in 1835. The "Christian Life" also gives this day in 1559 as the date of the Twelfth Reformed Synod at Pinczow, whereat some notable expressions of opinion in the Unitarian direction were uttered.

Nov. 28, 1468, is the date of the death of Jean Dunois, a French hero of history and romance. He played a prominent part in driving our ancestors out of France in the reign of Henry VI., and he is introduced into Sir Walter Scott's novel of Quentin Durward; and we find his name in the song "Partant pour la Syrie." Edward Plantagenet, Earl of Warwick, was beheaded on Nov. 28, 1499. His sole crime was that he was of noble birth, and might have been regarded as heir to the throne. His death resembles the murder of the Duc D'Enghien by Napoleon I. Nov. 28 is also marked with the deaths of Washington Irving in 1859; Baron Bunsen in 1860; and Ephraim Peabody in 1856. The "Times" is said to have been first printed by steam on Nov. 28, 1814.

"Dailiness."

By Harold Beattie,

As the morning train steams into the suburban station we take once again a seat therein, and if it happens to be a Monday morning we are probably awakened from lethargy to the awesome "dailiness" of life.

On Sunday we were reminded of our great and sacred duties toward God and our fellow man; our moral fibre partook of the sustaining sap of an afternoon's cogitation and intimacy with thoughtful literature. The fervour of our hymns and the earnest sincerity of our prayers fed and revived a drooping soul. And yet, I have the audacity to speak of a feeling of "awesome dailiness" thrusting itself upon us first thing on Monday.

It is a condition of modern life that certain men must seek their livelihood in cities, factories and workshops, mills and warehouses; and it is this feeling of staleness and sameness, this seeming lack of the beautiful and holy things which one delights to read and hear of during the short Sunday vacation that makes one complain of monotony and drabness. It is this feeling that drives many to seek unduly the ephemeral pleasures of the picture palace, music hall and theatre, billiard-room, and public-house.

The man whose work is in close touch with Nature is seldom troubled with these thoughts and feelings. In Nature is his work, his pleasure; with Nature his life seems to be inextricably linked up. He is aware of the God presence, and in that presence he finds all that he desires; he is constantly in communion with God; he sees, day by day, Nature's wonderful workings, and, seeing these, he is able to drink of the divine pleasure.

Our city man is far removed from Nature's sweet charm and spends his day amidst unpoetical bricks and mortar. During the week he lives in a man-made world; his thoughts, his actions must correspond with his environment, and his life seems unpoetical too.

Here, then, stand contrasted the country and the city man, the one full of simplicity, the other often full of duplicity. There is little doubt which of the two enjoys his day the better. Could not the city man, with advantage, borrow of the simplicity of the country man? I am confident he could. Simplicity is not necessarily the art of the simpleton: rather it means the assuming of a little more human nature; retracing a few of the many steps we have taken in the evolution of the "each for each" theory, and practising more of the "selfless" and less of the "selfish."

It may be said that the conditions under which the countryman earns his bread are not so strenuous, that they are more congenial, less trying than those under which the city man is forced to labour. This is true! The city man has an environment, in which he is forced to spend seventy-five per cent. of his best and most energetic waking hours. We know that the environment produced is not conducive to a healthy moral life; and we now come to the point, to which I have endeavoured to lead up: that the city man must, of necessity, make more use of his religion. Religion is all too little used in every-day life. The dailiness of existence would cease to be if men would but cease to reserve good and holy thoughts for Sunday, practising nobility and righteousness in their daily lives.

"'Tis a kind of good deed to say well:
And yet words are no deeds."—Henry VIII.

National (Unitarian) Conference Union for Social Service.

Secretary: Rev. H. H. Johnson, B.A., the Orchards, Croft Road, Evesham.

OBJECT: To develop the consciousness of social responsibility among the members of our churches, and to press upon them the urgent need of (1) careful study of the social problems of modern civilisation; (2) the undertaking of definite practical work towards their solution; (3) co-operation with other religious and social organisations working for human betterment.

A LIVERPOOL SOCIAL PROBLEM CIRCLE.

To exemplify what has been done in connection with one of our churches in a great city, the following account of the Social Problem Circle of Hope Street Church, Liverpool, is reproduced from the "Social Service Quarterly," No. 2, Oct., 1915:—

This Social Problem Circle was started in 1907 by the Rev. H. D. Roberts, Mr. John Edwards, Mr. Harold Armstrong, and others interested in social questions. The meetings are held in the Church Hall free of charge. A few friends at first paid the cost of printing and advertising; now the Church Committee makes a grant for this. Thus there has never been any entrance fee, subscription or collection. The meetings are held fortnightly during the winter months, from 8 to 10 p.m., and all men and women interested in the problems discussed are heartily welcomed

The first winter, 1907-8, the Circle read and studied together Hobson's book "The Social Problem." Though small in number the Circle contained several members whose contributions to the discussion were of special value, owing to their practical experience as employers or managers of workmen. Mr. Roberts acted as leader from the first, and insisted on fair play being given to all points of view.

During its second year this Social Problem Circle discussed measures for the cure and prevention of unemployment, and beside its own members several experts kindly helped, i.e., Mr. J. H Jones, M.A., Lecturer on Economics at the Liverpool University; Rev. H. V. Mills, Author of "Poverty and the State"; and Mr. Charles Rouse, Administration Officer of the Local Distress Committee. The following divisions of the subject were taken and reviewed in turn, as far as they bore upon the solution of the Unemployment Problem:—Farm Colonies; The Right to Work Bill; Foreign Remedies; Secondary Occupations; Labour Co-Partnership, Trades Unions; The Unemployment Act, Machinery and Technical Education; State Regulation of Labour; Nationalisation of Land, Railways and Canals; Taxation of Land Values; Land Reclamation; Small Holdings; Afforestation; Temperance; Socialism.

During 1909-10 the Poor Law Reports of the Royal Commission were studied. Mr. Edwards divided the subject into sections for the thirteen evenings, giving on the Syllabus the pages in both Majority and Minority Reports bearing on each, so that members could read it up. Experienced speakers were found for each evening and good discussions followed.

For 1910-11 there was a varied Syllabus, including Women's Suffrage, The Trade Boards' Act, Prisons and Prison Reforms, followed by a course on "The Child and the Working Citizen." Special Schools were ably dealt with by Miss Florence Melly, of the Liverpool Education Committee, and Medical Inspection, School Feeding, etc., by Mr. Joseph Sexton, Master of Bishop Goss Memorial Schools. Mr. Roberts spoke on avoiding "Blind Alley Occupations." Liverpool has now a Special Committee to direct and advise parents upon a choice of occupation. Attendance at school up to 15 was advocated, also compulsory half-time education up to 18 at Continuation Schools.

After the great strike in August, 1911, the Winter Session naturally began with a course on "Labour Unrest." "Hooliganism and Its Cure," "Causes Underlying the Recent Strikes," and "Syndicalism" were some of the divisions. Schemes of conciliation and arbitration were presented by Mr. Colegate, of the Labour Exchange, and Mr. Kneall, a printing trades' delegate. Mr. R. H. Armstrong described the social and industrial legislation of the Government since 1906, with suggestions for filling up the gaps. Later on two evenings were devoted to each of the following:—The proposed Reform Bill, The Insurance Act, and The Liverpool Corporation Estate.

A varied programme for 1912-13 concluded with Miss Frances Thompson's valuable addresses on "Conscription," "Gain by Conquest," "Immunity of Private Property in Time of War," and "International Arbitration."

The Session 1913-14 was opened by Dr. Mellor on "Necessary Ideas for the Social Future," and ended in March with a Lantern Lecture on "Air Pollution and Public Health," by Mr. Kershaw, F.I.C.

A course on "Housing" had been arranged for the autumn of 1914, but, owing to the war, was postponed. Later on a course on "How to Make This the Last War," was carried through, the audiences averaging 105 for the six lectures.

During the eight years of its existence this Social Problem Circle has afforded to Liverpool Citizens an opportunity for serious and frank discussion of matters of grave national concern, and many schemes for the betterment of social life have arisen out of its discussions, such as the Liverpool Anti-Sweating League, several Women's Trade Unions, the agitation for a Municipal Woman's Lodging House, and the Abolition of the Corporation Leasing Scale.

Socialist and Individualist, Catholic, and Protestant find equal freedom of speech within this hospitable Circle. Churchmen and Nonconformists can express their views, and one may hear in turn a Jewish Rabbi, a Christadelphian, a Postivist, a Mahomedan, or a Theosophist.

This Circle is affiliated to the National Conference Union for Social Service, and to the Liverpool Conference of Social Service Unions.

HARRIET M. JOHNSON.

British League of Unitarian and other Liberal Christian Women.

Essex Hall, Essex Street, Strand, W.C.
Hon. Secretaries: Miss H. Brooke Herford and Miss Violet Preston.

LEAGUE NOTES.

Readers of these will like perhaps, to hear of the letter received at Headquarters from Mrs. Weller thanking the branches and other friends for the generous response to her appeals and help in her work at Cannes. Mrs. Weller writes: "Dear Miss Herford,—A few days ago I received your letter and cheque. I thank you and our league a thousand times for their welcome help. . . A few days ago I received the three large bales from Essex Hall, and now they are pretty well distributed among the various hospitals. I am really at a loss to know how to thank the generous donors, and to convey to them what these gifts mean to us. Every different thing has found its place; even the pieces of cloth for mending were received almost tearfully by the head of the Gallia Lingerie, who said she had been sending all over town to find pieces of cloth, and had almost come to patching a black rent with a brown one! All the cotton socks I took to her one day when there were only four pair of socks left for 300 men. I am lost in admiration of the lovely hand-knit wool ones, which must be kept for men returning to the front. The very long pairs I am taking to a patient in the Basses Alpes, who is crippled with rheumatism. . . The ward slippers are splendid; I have been longing for just such. And I am so very glad of the games and smokes. The nice warm children's clothes are going to the war orphans at St. Juan les Pius. Some of the second-hand clothes to the refuges. The disappointing thing is that the case from *Oldham and the bales from Chowbent have not arrived although I had an advice from the R.R. a week ago. . . It is weary work waiting for gifts to arrive. There must be as many as six bundles coming from Montreal and Concord, U.S.A.. Some have been on the way since June and July. So I was especially glad yours came in. The English books have supplied a want too; they are going to the English nurses. If I could only write such a grateful gracious letter as those our soldiers send to us, these thanks would seem more adequate! But being only a blundering Anglo-Saxon, I can only say thank you with all my heart.—Faithfully yours,

KATHERINE WELLER

*We believe that these contributions arrived quite safely at last. League Secretary."

APPEAL FOR MRS. WELLER'S RED CROSS WORK.

Gifts of money were received from the following:—Mrs. Fitzgerald (Dublin), Miss Davis (London), Miss Lindsay (Belfast), Miss Gregg (Sandown), Miss F. B. Taylor (Bangor), Miss J. C. Skirrow (Birmingham), L. and M (Dublin), Miss Bromiley (Bolton), Miss Harwood (Bolton), Miss Rhodes (Bolton), Mrs. Ernest Schuster (London), League Branch at Todmorden, Stockport, Oldham, and Melbourne (Australia).

Gifts of clothes, etc., have been received from nine individual friends and the following branches:—Ansdell, Hackney, Bury (Bank-street), Burnley, Wood Green, Stockport, Stalybridge, Wandsworth, Oldham, Leeds, Shrewsbury, Brixton, and Chowbent.

Oldham Branch writes to correct a serious mistake in our "Annual." Instead of 42 articles contributed by that Branch to War Relief collections, it should have read 384. We sincerely apologise for this stupid misprint. (League Secretaries).

The Wide World.

The American Unitarian Association reports that a Unitarian movement has been organised in Brazil by the Rev. M. A. Carmago and a group of sympathetic friends. Mr. Carmago has translated and published an edition of "Our Gospel" by M. J. Savage, in Portuguese. In a population of twenty millions, which includes 50,000 Protestants of the old-fashioned type, he believes there is a promising field for the spread of Unitarianism.

Rev. Clay Macauley, the American Unitarian Missionary in Japan, now on a visit to America, considers that the Unitarian movement in Japan was never so successful and promising as now.

Miss Edith G. Pecker has now gone out as the Unitarian Missionary to China to open up a new field for our work there. She is sent by the American Alliance of Unitarian Women, and she is to labour at Shanghai in connection with the International Institute of China, of which Dr. Gilbert Reid is principal.

There is a Women's Unitarian League of Italy under the leadership of Madame Benso, which is supported largely by American and British Unitarian organisations, and is making steady progress.

The General Conference of American and Canadian Unitarians, held a San Francisco, was very successful, with an attendance unexpectedly large. The Hon. W. H. Taft was president. On the way out a company of Unitarians from Boston, Mass., including several leaders, visited the Canadian churches.

The (Unitarian) Young People's Religious Union of America has been in existence 18 years, and has its headquarters in Boston, Mass.; its objects are:—

1. To unite the young people's societies that wish to work together.
2. To foster the religious life
3. To bring the young people of the Unitarian Churches into closer relations.
4. To spread rational views of religion.
5. To put into practice such principles of life and duty as tend to uplift mankind.

The Rev. H. E. B. Speight, who went out from London to Victoria, B.C., is removing to take charge of a Unitarian church at Berkeley, U.S.A., on the Pacific Coast.

CHAPEL LANE UNITARIAN CHAPEL, Bradford.

The origin of the church associated with Chapel Lane Chapel, Bradford, dates as far back as 1672, and, of course, began in Calvanistic Trinitarianism. The Sharps of Horton Hall were of the old Puritan stamp. Rev. Thomas Sharp after his ejectment from the rectory of Adel, returned to his old home at Horton, and during the brief indulgence to Dissenters in 1672, licensed a portion of his library as a preaching room, and thus formed one of, if not the first Society of Dissenters in Bradford. In 1688 English Presbyterianism first took a permanent home. In that year a preaching house was built at Chapel Green, Little Horton, for the use of Dissenters in Bradford and neighbourhood and licensed, 1690. The land on which it stood belonged to Thomas Sharp. In 1717, a chapel in Chapel or Toad Lane, was erected, and in 1719 congregation left Chapel Green to make their abode in a substantial square chapel erected on the present site. For one hundred and fifty years the people who assembled regularly in this building rendered signal service for the cause of religious truth and civil and religious liberty. In 1867 this old chapel was closed to give place to the present edifice, which was opened in 1869.

In 1719 there commenced an agitation for the abolition of tests by subscription to the doctrine of the Trinity, and from that time doctrinal divergencies took place which ultimately led this and other English congregations into Unitarianism. The list of ministers includes: Rev. Thos. Sharp, 1672; Rev. Nathaniel Priestley, 1690-1696; Rev. Eli Dawson, 1696-1728; Rev. Joshua Hardcastle, 1731-1753; Rev. John Smith, 1753-1768, and during whose ministry the Rev. Mr. Graham, an avowed Unitarian, often occupied the pulpit, indicating that the minister and congregation had then become Unitarian; Rev. John Dean, M.A., 1768-1813; Rev. Henry Turner, 1813-1817; Rev. N. T. Heineken, 1817-1840; Rev. Dr. G. Vance Smith, 1841-43; Rev. J. H. Ryland, 1844-1861; Rev. T. W. Freckleton, 1861-66; Rev. Richard Pilcher, B.A., 1867-1874; Rev. W. J. Knapton, 1874-1878; Dr. R. Laird Collier, 1879-81; Rev. John Cuckson, 1881-1884; Rev. E. Ceredig Jones, M.A., 1885-1909; Rev. Herbert McLachlan, M.A., B.D., 1909-11; Rev. Thomas Paxton 1912—.

The present chapel cost £5,300, and schools erected 1867 cost £600. The schools were re-built, 1898, and Channing Hall erected at a cost of £1,200. The Unitarians of Bradford have taken their full share of public service as citizens, and have included amongst them men and women who have exercised considerable local influence for the public good. This year the Lord Mayor of Bradford—a Baptist—has attended service at their chapel with many other prominent citizens and Mr. Paxton is invited to take part in the service in aid of Local Medical Charities on Sunday, Jan. 9th, 1916, in St. George's Hall, when the address will be given by Rev. Dr. Clifford. In the various industrial and democratic changes which have taken place during more recent years this church has held its own, and worthily represents our Unitarian faith in a busy centre of progressive movement and life.

Unitarianism.

We believe in the doctrine of God's Unity, or that there is one God, and one only. To this truth we give infinite importance, and we feel ourselves bound to take heed lest any man spoil us of it by vain philosophy. The proposition that there is one God seems to us exceedingly plain. We understand by it that there is one being, one mind, one person, one intelligent agent, and one only, to whom underived and infinite perfection and dominion belong.

We do, then, with all earnestness, though without reproaching our brethren, protest against the irrational and unscriptural doctrine of the Trinity. "To us," as to the Apostle and the primitive Christians, "there is one God, even the Father." With Jesus, we worship the Father as the only living and true God. We are astonished that any man can read the New Testament and avoid the conviction that the Father alone is God. We hear our Saviour continually appropriating this character to the Father. We find the Father continually distinguished from Jesus by this title. "God sent His Son." "God anointed Jesus." Now, how singular and inexplicable is this

phraseology, which fills the New Testament, if this title belong equally to Jesus, and if a principal object of this book is to reveal him as God, as partaking equally with the Father in supreme divinity! We challenge our opponents to adduce one passage in the New Testament where the word God means three persons, where it is not limited to one person, and where, unless turned from its sound sense by the connection, it does not mean the Father.

W. E. Channing.

Scenes from Christian History.

BY REV. WILLIAM C. HALL, M.A.

XXVI.—THE FATHER OF UNITARIAN CHURCHMANSHIP.

An important landmark in Unitarian history is the secession of the Rev. Theophilus Lindsey from the Church of England. The story of his life has been often told in our denominational publications, but, as it is one of which our people need continuously to be reminded, we recur to it before we bring this series of sketches and impressions to what may now be a desirable termination.

Lindsey was born at Middlewich, Cheshire, on June 20, 1723. After a distinguished university career at St. John's College, Cambridge, he was ordained as a clergyman, in his twenty-third year. At Piddletown, Dorset, "he lived and laboured in his parochial and official duties with high reputation for seven years," but while there began to entertain serious scruples concerning the Scriptural warrant for Trinitarian worship, and the lawfulness of his continuing to officiate in the Established Church. He says: "The more I searched the more I saw the little foundation there was for the doctrine interwoven with all the public devotions of the Church; I could not but be disturbed at a discovery so ill suiting my situation. For in the end I became fully persuaded that 'there is but one God, the Father,' and He alone is to be worshipped." His difficulty was in the matter of worship, in reconciling the outward forms of Church observance with the inmost convictions of his own mind. The point is one for emphasis, that when he left the Church of England he did so primarily not because he had changed his theological views but because he had discovered a nobler worship than his old views represented. In this respect he was typical of the sort of Unitarian our churches require to-day, viz., the man who through his worship reflects his honest beliefs, not the man who is merely a propagator of progressive opinions. Our congregations will grow as his grew, so soon as it is clearly seen that their main stress is laid upon the worship of the God in whom they believe rather than upon the beliefs concerning the God whom they worship

Lindsey left the Church of England for honesty of worship more than for honesty of belief. He went out, declining opportunities of great ecclesiastical advancement and censured by his friends, practically a penniless man, to gather together for the worship of God the first congregation which definitely avowed its principles as Unitarian. The first service was held in a room of Essex House on April 17, 1774. It was a good beginning. Steadily the congregation increased until it became necessary to provide a more suitable home. Essex House was reconstructed and made into a chapel and a residence for Lindsey. The new chapel was opened on March 29, 1778, when Lindsey preached on the unity of God and the spirituality of divine worship. For nine years he was the sole pastor of a large congregation, and for another ten years conducted its services with the assistance of Dr. Disney. His farewell sermon was not preached but printed and distributed among his friends. It is to be remarked that Lindsey as far as possible kept his pulpit free from controversial matter. He reserved this for his publications; and herein he was a controversialist of the type that keeps his mind primarily upon the truths he has to affirm rather than upon the errors he has to correct. He was no mere iconoclast, revolting against popular opinion and custom and breaking the idols of current superstition, but a prophet with a definite message. But more even than this, he was a saintly man, of finest spiritual feeling, who drew by the very graciousness of his own personality many souls to the simple worship of the Father. So it is that the present writer venerates his name. Men greater in scholarship and debate, profounder theologians and more incisive critics, our denomination has possessed, but none more effectually than the gentle Lindsey has made men feel the beauty of the worship that can rise from souls that have been nourished on a liberal faith.

Aspirations.

Lord, while for all mankind we pray,
Of every clime and coast,
Oh, hear us for our native land,
The land we love the most.

PRAYER: Lord of our life and of eternity, Thou settest man, thy steward, over thy works, and givest thine unseen powers charge to guard him. The masters of harmony are thine, and the pure sufferers for godliness—whoever have vanquished evil, and in faith and hope, gone through labour for right. In the blind struggles of men is the promise of thy truth; and in fulness of time, fulfilment when out of evil comes good, and patience ends in victory. And now by the agony of men striving; by men's heads bowed in shame, and eyes filled with tears; by their necks weighed down with burdens, their feet and hands perplexed and bound; by their strong crying out of their travail, O God, may thy children's hearts be turned more completely to Thee, to walk in thy ways of righteousness and love, and to do thy holy will.—Amen.

SUNDAY SCHOOL HELPS.

Lesson Notes on The Life of Jesus

Text Book: The New Testament. Reference Books for reading: Giran's "Jesus of Nazareth"; Corpenter's "First Three Gospels"; "The Bible for Young People."

Nov. 7th.—JESUS GOES TO JERUSALEM.

Scripture Reading: Luke 13, 22-35; Mark 11, 1-11 References: Giran, pp. 117-122; Carpenter, 339-131. "Bible for Young People," vol V., 429-456

1. Incidents on the way.

We are told, in Luke 9-51, that Jesus "stedfastly set his face to go to Jerusalem." He was persuaded that his mission would be more effectively fulfilled in the holy city. So he and some of his followers started, intending to pass from Galilee through Samaria. But "because his face was as though he were going to Jerusalem" the Samaritans would not receive him—Luke 9, 53. Consequently he took another route along the further bank of the Jordan, crossing the river to Jericho, and from thence to the great city. He knew that this visit to Jerusalem would be full of dangers and would possibly end in his death. So he warned his friends that if they would follow him they must be prepared to renounce all other things and even to risk their lives. Some made excuses: Let me go first and bury my father, or —first let me bid farewell to those at home. And he remarked to such: "No man, having put his hand to the plough and looking back is fit for the kingdom of God"—Luke 9, 62; "If any man would come after me, let him deny himself, and take up his cross daily and follow me"—9, 23. He passed through the villages on his way and spoke to the people, blessing little children, pitying the rich young man, teaching parables including those of the Good Samaritan, the Pharisee and the Publican, the Prodigal Son, the Lost piece of Silver, and the Lost Sheep. On passing through Jericho there was the incident of Zaccheus—Luke 19, 1-10; at Bethany he visited Martha and Mary. His fame had been spread abroad, and at each village he was welcomed, and at Jericho his presence evoked a popular demonstration.

2 Arrival at Jerusalem.

The entry of Jesus into Jerusalem is described much in the same way in all the four Gospel records. The accounts differ in certain important particulars, and the story as thus presented is of very doubtful historical value. Its genuineness is vitiated by the evident desire to find fulfilment of Messianic prophecy in the manner of his arrival. "Now this is come to pass that it might be fulfilled which was spoken by the prophet, saying: Behold, thy King cometh—riding upon—a colt the foal of an ass." The somewhat loud and spectacular display of this public demonstration is quite foreign to the temperament and spirit of Jesus. The story has all the marks of an attempt to prove his Messiahship long after Jesus had passed away when the doctrine of his Messianic character had come into early Christian belief, largely through the Apostle Paul. That Jesus did enter Jerusalem accompanied by a crowd of followers who hailed him as a prophet is not improbable; and he may even have ridden upon an ass, though as he had rested at Bethany a very short distance out of the city he would not be in need of this help. There has no doubt been added to the germ of fact the Messianic element with the improbable incident of the securing of the ass.

Nov. 14.—JESUS AND THE MONEY-CHANGERS.

Scripture Reading: Matt. 21, 12-17, Luke 19, 41-48. References: Giran, 124-126; Carpenter, 341; "Bible for Young People," Vol. VI., 11-15.

1. The Incident.

All four accounts agree in recording this as an actual occurrence. The story has the look of genuineness. The wrangling of buyers and sellers and the "noisy auctions" in the precincts of the holy place, moved Jesus to such indignation and moral passion, probably, that he felt he could do no other than make his protest in this violent and forcible way. In overthrowing the tables of the money-changers, and expelling the dealers with a scourge of small cords (John 2, 15), Jesus did a daring thing for the purification of the temple. It would naturally excite considerable resentment. No wonder that there was a resolve to destroy him. But there was sufficient sympathy manifested to Jesus by the multitude to make his enemies afraid of making any open attack.

2. The significance of the incident.

For us to-day this use of physical force by Jesus unmistakeably indicates that he was not a non-resister. His saying: "Resist not evil" has been misunderstood and wrongly interpreted. Jesus did not teach the doctrine of non-resistance. Tolstoy's account of his teaching is based on false assumptions. What he did teach us was: Resist not evil with evil. In other words: Resist not wrong-doing with more wrong-doing. It is right to resist acts of a murderer, but not by murdering him in return when there is any choice or alternative. Not eye for eye, tooth for tooth, blow for blow; but resist with higher influences that will not add to the evil but rather tend to remedy it. The forces of nature resist the inroads of disease, often setting up violent inflammation to expel it. The Almighty resists wrong-doing by making it produce suffering that provokes human resistance. When Jesus told Peter: "Get thee behind me, Satan!" he was resisting the evil temptation which Peter pressed upon him, and at the same time putting the stamp of his judgment on the idea that the real Satan is evil in human form.

Nov. 21.—JESUS AND THE PHARISEES

Scripture Reading: Matt. 22, 15-22, 34-46; or Matt. 23 References: Giran, 126-7, 130-1; Carpenter, 281-2; "Life in Palestine," 135; "Bible for Young People," Vol. V., 309-315.

1. Who were the Pharisees?

They were the Puritans of the Jewish religion, separating themselves from all who were careless as to fulfilment of the requirements of the Law, forming themselves into close brotherhoods under solemn vows to fulfil all legal obligations. The name "Pharisee" means literally a separatist, from Hebrew "Parash" to separate. They were sticklers for the letter of the Law and for ceremonial cleanness, and represented orthodox Judaism with much earnestness and zeal. But as in all such movements their strictness often degenerated into unreality and cant, so that they deserved the reproach cast upon them by Jesus when he warned his disciples against them by the words "they say and do not," and when he described them as hypocrites—men living under the mask of make-believe and acting in pretence. Yet not all members of this class merited these strictures. There were Pharisees like Joseph of Arimathea who were much in sympathy with Jesus. Indeed, during part of his public career the Pharisees were very friendly with him; they were often in the crowd that listened to him. They invited him to dine with them. He had himself been reared amongst them, and in his youth was one of their disciples.

2. Their opposition to Jesus.

How did this come about? No doubt for some time the Pharisees hoped to win Jesus over to themselves. They warmly approved his persistent emphasis for righteousness. But there was a fundamental difference between him and them which they inevitably discovered and which excited their antagonism. Rigid adherence to the regulations of the Law was of first importance with them, whereas to him it was quite secondary. With him the righteousness that considered first the welfare of man was immeasurably higher than mere ceremonial righteousness. So when Jesus aimed to do justly to the outcasts, to the publicans and sinners by consorting with them for their good, the Pharisees took great offence and became his opponents. His declarations of the prior claims of human need against their narrow sabbatarianism must have increased their antagonism. And when they combined with their own enemies, the Sadducees, in order to entrap and destroy him, it was inevitable that they would be denounced by him and their hypocrisy and inconsistencies exposed.

Nov. 28th.—JESUS AND GETHSEMANE.

Scripture reading: Matt. xxvi., 30-56; or Mark xiv., 32-42. References: Giran, 141-2; Carpenter, 347; also "Bible for Young People," Vol. vi., 81-93.

1. Impending doom.

The combination of Scribes, Pharisees, and Sadducees was determined to find some way of putting Jesus to death. They sought to lay hands on him, but feared the people. They watched him, and sent spies to catch him in his speech, and have him delivered up to the Governor (Luke xx., 19-20; and xxii., 2). Jesus saw the increasing danger; and the prospect of his mission coming to a sudden end by his own death. He hoped that it would not be so, but the suspicion that even one of his own disciples was in league with his enemies darkened the outlook. He must either face the dangers and risk all, or escape them by flight, which latter, in his case was impossible. Whatever might happen he would hold on and remain firm to the end. Hence his concluding parables foreshadowed coming disaster and apparent failure, and his words at the last supper were of the nature of warning and farewell to his friends. He lamented, "O Jerusalem, Jerusalem which killeth the prophets, and stoneth them that are sent unto her," and declared that "it cannot be that a prophet perish out of Jerusalem."

2. Jesus overwhelmed in grief.

On leaving the house where they had joined in the Paschal meal, Jesus and his disciples, excepting Judas Iscariot, made their way to the Mount of Olives, and there in the Garden of Gethsemane the Master poured out his soul in grief and sorrow. "My soul is exceeding sorrowful, even unto death" said he to his disciples; "and he went forward a little, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt." It is evident that he was filled with a feeling of the deepest depression and disappointment. His speedy death seemed inevitable, yet he still had the hope that this supreme sacrifice might not have to be made, "if it be possible, let this cup (of sorrow) pass away from me." And then again he prayed, "O my Father, if this cannot pass away except I drink it, thy will be done." How thoroughly human it all is! The feeling of helplessness and despair in such an extremity. This agony of soul was his because he was a man with a human heart. The false notion that Jesus was God breaks down at once when we see him pray to God, heart-broken and crying out for help, for that would be impossible with God. And just because he was human, a real man, it was so heroic in him to put his trust in God saying: "nevertheless, not as I will, but as thou wilt,"—"thy will be done." But had he himself been God there would have been no heroism in it at all, for it is impossible that God could be in danger of death or that He would need courage to face anything. But in Jesus that complete trust in the divine will was a noble and sublime example of self-surrender and sacrifice such as brings him near to every human heart, and is an unceasing inspiration to humanity for all time.

Anecdotes and Illustrations.

RELIGION TOO CHEAP.

Some people think nothing of spending their money freely on pleasure, but when asked to pay their proper dues to the church to which they belong they do it feeling that they are making a great sacrifice, which shows that they believe more in selfish pleasure than they do in their religion. As a matter of fact pleasure and its excitements cost them too much and religion too little. They want religion cheap, and for nothing if possible. There was once a conversation between a church member and an unbeliever. After much argument the unbeliever said to the other that he might as well drop the subject, "for," said he, "I do not believe a single word you say, and more than this, I am satisfied that you do not really believe it yourself, for to my certain knowledge you have not given for the last twenty years as much for the spread of Christianity—such as the building of churches, foreign and domestic missions—as your last Durham cow cost. Why, sir, if I believed one-half of what you say you believe I would make the church my rule for giving, and my farm the exception."

VERACITY.

Honest Will Whiston, the translator of Josephus, resented the moral laxity of clerical subscription to the articles of the Church of England, signing that they believe when they do not believe, and this in order to secure a living. When Lord Chancellor King urged him to sign the articles and Whiston objected that he did not believe them, the Lord Chancellor assured him that strict exactness was not required of a clergyman.

"But," said Whiston, "does your lordship allow affidavits to be sworn in your court in the same lax manner?"

"No," said the Chancellor; "with us we require scrupulous truth."

"Then," said Whiston," it may perhaps be that the Almighty is as just and conscientious a judge as you are."

RELIGION AND BUSINESS.

There are still some people who believe that religion has nothing to do with business, as if it does not mean righteousness in all things; but such a notion of these two being altogether foreign to each other can only come from false ideas about religion. Once a man in excitement met a neighbour and took him by the hand and said. "I have become a Christian."

"I am glad of it," said the other; "suppose now you settle that little account there is between us. Pay me what thou owest."

"No," said the new-born Christian, turning on his heel, "religion is religion, and business is business."

SERVING GOD

A bluff old farmer said: "If a man professes to serve the Lord, I like to see him do it when he measures corn, as well as when he hollers 'glory halleluyar,'" which means, of course—let your religion be seen in your work, in honesty towards all men, like James who said that faith is shown by works.

NOT AN ANGEL.

The word "Angel" means literally a messenger, one who carries a message. So a preacher is a messenger, if not an angel. John of the Apocalypes said: "To the Angel of the Church in Ephesus, write," meaning, of course, the preacher. There was once a good woman who was accustomed to entertaining the ministers where she lived. One day a minister called at her door expecting to be provided for. But the woman hesitated and seemed disposed not to take him in. Said the minister, "Remember the Scripture says 'Be not forgetful to entertain strangers; for thereby some have entertained angels unawares.'" "You need not say that," said she, "for no angel would come to me with a quid of tobacco in his mouth." Now-a-days it would not be the "quid" but might be the pipe.

THE SCHOOL OF LIFE.

Some one praising public schools to Charles Landseer, said: "All our best men were public schoolmen. Look at our poets: there's Byron; he was a Harrow boy." "Yes," interrupted Landseer, "and there's Burns; he was a ploughboy." The public schools are good, but the great school of nature and life produces the great geniuses of the ages.

MINISTERIAL CHANGES: Rev. Francis Wood has resigned at Colyton, Devon; Rev. Dr. Tudor Jones, late of London, has become minister at Lewin's Mead Chapel, Bristol; Rev. T. M. Falconer, B.Litt., has resigned at St. Vincent-street, Glasgow, and is appointed to Park-street Chapel, Hull, Rev. Lawrence Clare has concluded his ministry at Hull, and been welcomed to the Church of the Messiah, Birmingham; Rev. H. Bodell Smith at Nelson, and Rev. B. C. Constable at South Shore, Blackpool, have also received public recognition and welcome; Rev. J. Vint Laughland, of Meadville College, U.S.A., has been appointed to Unity Church, Islington, London, for six months; Rev. Victor Moody has received public welcome at Southampton; Rev. J. W. Saunders, M.A., has entered upon his ministry at Ipswich; Rev. W. S. McLauchlan, M.A., has resigned at Oldham, having accepted appointment at Sale; Rev. W. H. Lambelle has begun and been welcomed to his joint ministry of the churches at Gateshead, South Shields, and Darlington; Rev. Matthew Watkins has been installed as minister at Mountpottinger, Belfast; Rev. M. S. Dunbar resigns his pulpit at Downpatrick at the close of the year; Rev. D. Conwill Evans, late Missionary United Free Church of Scotland, has received recognition from the South Wales Unitarian Advisory Committee as a Unitarian minister.

Unitarian Christianity.

BACK TO JESUS.

A Talk for Young People, by Rosalind D. Mott.

Two thousand years ago lived Jesus of Nazareth, the greatest teacher the world has ever known, and our beloved Leader and Master. Brought up in a simple happy home life, with a just and good father and a tender-hearted devoted mother, who, as mothers will, worshipped her first-born son and kept his childish words and pondered them in her heart; for 30 years he lived a peaceful uneventful happy life. But then his friend, the strong fearless preacher, was thrown into prison, and Jesus knew that his time was come, that he must leave his happy home and get out into the world to carry on to higher perfection the work John had so bravely begun. But besides the choice between the happiness of home or the dangers of this wider life there was another open to him, for he knew that his people were looking for a leader, and that he had but to speak the word and they would rise and follow him and make him their temporal king. He was young, life was sweet, and success good to think on; so he went out into the wilderness to think and pray, alone with Nature and Nature's God. He fought the battle and overcame, and angels came and ministered to him: so shall they ever minister to him who resists temptation.

Then came the three short years of his ministry, and then his death. No doubt it appeared to the world that his enemies had triumphed and his life had been a failure, but he had sown the seed of Truth, which although the smallest of all seeds when once it is safely started grows and grows slowly and often inperceptibly until it becomes veritably a tree of life.

This was 2,000 years ago. The truth he taught has been gradually spreading ever since, but at the same time tares have sprung up among the good seed, and have got so mixed up with it that sometimes it seems hopeless to try to get rid of them. Things have been taught and done in the name of Christ which are as absolutely opposed to his own teaching as anything could possibly be, and it is on this account that Christianity has to a certain extent lost its hold upon men. The very name "Christian" has come to mean not a follower of Christ who carefully studies his teaching and sincerely tries to carry the spirit of it into his daily life—not this at all, but simply one who believes that Jesus was God. What does Jesus himself say about this?

"Why callest thou me good? There is none good but one, that is God." And again—"I go to my Father and your Father, and to my God and your God."

Hardly one of the mistaken ideas which have divided the churches and been the cause of unceasing dissension and uncharitableness, you will find is taken from the words of Christ at all. I want you to remember this particularly. Study the four gospels night and day, they are all we have left to us as a record of our Master's life and teaching. You cannot know them too well, and they need careful study because the style of writing is so concise in some places and in others so full of Eastern imagery that we cannot always grasp the full meaning at once, but you will find hardly anything in the reported sayings of Jesus that we cannot heartily believe. On the other hand, there are passages in the writings of St. Paul which lend themselves easily to the support of creeds and doctrines of which Jesus himself never dreamt—so much so that much as I admire and love St. Paul's writings I sometimes feel that he still "makes havoc of the church." He was once a fanatical Jew, believing in persecution and sacred duty, able to stand by while Stephen was stoned, calmly "consenting to his death," and it would have been wonderful if he had entirely freed himself from some of the old ideas in which his mind had been steeped.

We as Unitarian Christians have a very great responsibility upon us, for we alone of the Christian churches have nothing whatever to fear from the discoveries of science. We believe that—

"The laws of Nature are the Will of God,"

and every new discovery only deepens our wonder at the greatness and goodness of the Creator.

"Man must mount
By each new height in view,
The steps by which he rose—
The ladder-rung his foot hath left may fall,
Since all things suffer change save God the
Truth."

"Truth is the strong thing—let man's life be true."

Temperance Sunday is November 14th.

The annual meeting of the N. Cheshire Unitarian S. School Union was held at Glossop, Oct. 16th, when a paper was read on "The Potentiality of Child Life" by Rev. Joseph Wilson. There were about eighty teachers and friends present.

The autumnal meeting of the Manchester District Association of Churches was held Oct. 9th in the Memorial Hall, Manchester, preceded by service in Cross-street Chapel, conducted by the Rev. W. Whitaker, B.A. There was a good attendance well above that of recent years.

Rev. R. NICOL CROSS, M.A., of Mill Hill Unitarian Chapel, Leeds, has informed his congregation of his decision to join the Royal Army Medical Corps, and at a special meeting at the close of morning service on Oct. 17th a resolution was passed releasing him for the period of the war, and wishing him Godspeed. This makes the 66th man to join His Majesty's Forces from Hill Hill Chapel and Schools.

Rev. Walter Short, B.A., of Bootle, is joining the Army on Dec. 1st.

Central Postal Mission and Unitarian Workers' Union.

President: Miss Tagart. Treas.: Miss Ethel C. Lake.

Hon. Sec.: Miss Florence Hill, 36, Heath Street, Hampstead, London, N.W.

We are glad to be able to report that a new Postal Mission has been formed at Sheffield, initiated by the Rev. C. J. Street; the secretary is Mr. J. Dungworth. Advertisements will be inserted in several newspapers circulating in the district. Communications have been received from the secretaries of all the affiliated Missions, reporting on their advertising plans for the session. It is satisfactory to find that in spite of the difficult times and the absorbing interests and occupations caused by the war, our Postal Mission fellow workers are able to arrange a good succession of advertisements for the autumn.

We have had an interesting letter from a Unitarian, who is helping in a Baptist Mission in the Bahamas. He writes: "Since the outbreak of the war this island was virtually ruined. It was a port of call for the Hamburg-America steamers, and depended almost entirely on the revenue earned by the men who worked the cargo of those vessels. To make matters worse a drought set in, and the people (coloured, of course) had a very hard time. They had to live on roots and fish, and dozens of them died from insufficient nourishment. Scores of them had to leave and seek employment elsewhere. The story I could tell of these poor people would melt a heart of stone. It is a great difficulty about visiting the islands. We have to travel in small sailing crafts packed in with only coloured folks. The conditions are appaling. . . I preach sermons modelled on Martineau, Savage, Walters and all the best Unitarian writers. For the life of me I cannot understand why any of our advanced men should object to the label 'Unitarian.' We are Unitarian, none of us accept the doctrine of the Trinity. I find it difficult to simply language so as to present thought cogently to coloured people, many of whom are illiterate and all of whom are superstitious. Difficulties, hardships, separation and disappointment are among the trials of this missionary work. Do please send all the literature you can, and if by any chance you should hear of a copy of the Encyclopedia Biblica going begging I shall be delighted to have a copy. What I need most is sermons short and practical. I found simple discourses on such sermons, clothing them in the simplest language, to appeal to these poor black folk with all the earnestness I am capable of. Elementary bookiets for school purposes would be very acceptable. On many of these islands the only education the children get is through the missionaries."

The Central Postal Mission has lately had the opportunity of giving away several copies of Channing's works to ministers and lay-workers in orthodox denominations; these have been deeply appreciated.

F. H.

National (Unitarian) Conference Guilds' Union.

President: Rev. J. M. LLOYD THOMAS.
Gen. Sec.: Miss M. TWIST, 34, Harbury Road, Birmingham.
Topic List Sec.: Rev. MORTIMER ROWE, B.A.
Extension Sec.: Rev. H. FISHER SHORT.

Motto: "FOR GOD AND THE GOOD LIFE."

Monthly Message: "The Coming Race."

"These things shall be: a loftier race
Than e'er the world hath known shall rise,
With flame of freedom in their souls,
And light of knowledge in their eyes."

This noble prophecy embodies one of the great aims of the Guild movement. It is the vision of every true Guild worker. The moulding of manly, womanly character, the fanning into flame of young zeal, the inspiring of confident purpose, the rousing of social passion, the stirring up of moral courage—these are the implications of his effort to win the young people of our schools and congregations for God and the Good Life. With things as they are he is filled with a divine discontent. Good as he is, the average church member is not good enough. He is too easy-going, not sufficiently eager to move onward and upward. And the explanation is that "'Tis life of which our veins are scant, more life, and fuller, that we want." Hence the Guild enthusiast turns his attention to the young life of our liberal churches. In them is his hope. In their fresh-heartedness, their open-mindedness, he has faith. Here is the coming race, if only their spring-like energy can be won for and directed to the shining stars of truth, liberty and religion.

The movement has its critics. There are those who say we are too "goody goody." We admit that dangerous possibility: we emphatically deny the fact. In our group of churches where freedom frequently runs into rationalistic freakishness or degenerates into an abortive obsession, there is little peril of our becoming too religious. The plain truth is the rank and file of us are not religious enough, and for the simple reason that we are afraid of religion. "To do good is my religion" is a praiseworthy avowal on the lips of a secularist, but in the mouth of a church member it is little better than nonsense.

All honour to those who, like the Master, "go about doing good." But to do the greatest good they need, like Him, the same divine source of inspiration and power. Good deeds are, indeed, good; but good life, that is life informed, filled, saturated with the living spirit of the living God, is better; nay, best of all. Secure the good life and the good deeds will inevitably follow. Produce a race of young souls consecrated to God and the Good Life, and our churches instead of being, as all too commonly they are, mere shadows and apologies of what they should be, shall become centres of true liberty, light and life. Each shall be a city set on a hill, and nothing shall hide it. Each shall be a body of Christ, every member throbbing with energy, thrilling with vitality, quivering with power born of passion.

Are you satisfied with your church? Heaven pity you if you are. If you are discontented there is hope.

H. F. S.

Notes and News.

TO CORRESPONDENTS: Communications connected with the business of this Magazine should be addressed to the EDITOR, 13, Victoria Avenue, Brierfield, Lancashire, except Calendar matter and corrected proofs which should be sent direct to the printer. Fill Money Orders to "Brierfield." Any errors in transmission of parcels, or in the condition of the copies sent, should be reported to the Editor promptly. Churches and Societies should note that we have not space for extended reports of services and meetings. Unsolicited M.S. contributions if required to be returned, should be accompanied with a stamped addressed envelope; and inquiries by letter should include postage stamp for reply.

MAY WE ASK FOREIGN EXCHANGES TO PLEASE NOTE THE ALTERATION OF THE EDITOR'S ADDRESS TO 13, VICTORIA AVENUE, BRIERFIELD, LANCASHIRE, ENGLAND?

Unitarians are usually fair in their judgments of those from whom they differ, and there is usually no fairer nor saner journal to be found anywhere than our own American Unitarian "Christian Register." But it surely lost its balance in its criticism of the late Keir Hardie when it characterised him as given to "self-seeking" and yet to "disloyal opposition to a defensive war," and asserting that "Great Britain is probably the richer and stronger by his removal from earth." The self-seeker does not usually go against the stream and refuse to accept tainted money. Nor does the term "recreant dead" fit this case. Even where we differ it is possible to be just if we are charitable.

Rev. R. J. Campbell has concluded his ministry in the City Temple, and announced that he would shortly join the Church of England under the Bishop of Birmingham.

Rev. Dr. J. Estlin Carpenter, late Principal Manchester College, Oxford, sailed for New York to enter on a three months lecturing tour on "Comparative Religion" at University centres in the United States. He will also preach and lecture for Unitarian churches.

The Sheffield Upperthorpe Unitarian Congregation entered into possession of its new church building, Unity Church, Crookesmoor, on Tuesday, Sept. 14th. The cost of land and building is £8,150, of which £6,200 is raised. There was a dedicatory service conducted by Rev. A. H. Dolphin and Rev. Dr. Chas. Hargrove, M.A., and there was a public meeting and service in the evening.

Dr. Marshall, son of Rev. T. L. Marshall, is appointed commanding officer of the War Hospital near Huddersfield, and is gazetted lieut.-colonel.

The annual meeting of the Northumberland and Durham Unitarian Christian Association was held at Newcastle-on-Tyne, Oct. 4th, with large attendance and under encouraging circumstances. Revs. Alfred Hall, M.A., W. Copeland Bowie, T. Sykes (Prim. Meth.), Sir J. B. Ellis, Mr. H. G. Chancellor, M.P., took part in the proceedings.

The National Conference of Unitarian Churches held in London as we go to press includes Rev. Dr. L. P. Jacks as preacher, and Professor Gilbert Murray, of Oxford, as one of the speakers.

The "Inquirer" says of the late Mr. Keir Hardie that he was "a delightful companion, a man of deep piety and a most tender heart," and as having exercised great "personal magnetism for his fellows" and "eager passion for what he believed to be right." He was nominally a Congregationalist, but once said to the Editor of the "U. M." that he believed in Jesus as a man and not as God. Some time ago he publicly stated that if he had his time to go over again he would be a Christian minister.

The 27th annual meeting of the Provincial Assembly of the Unitarian Churches of London and the South Eastern Counties was held at Ilford on Oct. 5th, and that of the Yorkshire Unitarian Union at Malton on Sept. 30th. Good work was reported at both, though in each case more funds are needed, the Yorkshire Union having a deficit of £181 upon the year's working.

The Rev. H. D. Roberts, who has gone to the front, is now described by the "Inquirer" as a corporal of navvies in the work of digging trenches, and to be honoured for the spirit in which he has thus accepted the lowliest service.

The new session of the Unitarian Home Missionary College, Manchester, was opened Wednesday, Oct. 6th, with an address by the Principal, Dr. S. H. Mellone, on "Christianity and War in Ancient and Modern Times."

The "Inquirer" Belgian Hospital Fund now approaches £8,000.

The North Midland Unitarian Churches Roll of Honour of recruits to the forces totals 335.

The S.E. Wales Unitarian Society met at Carmarthen, Oct. 11th, and celebrated the re-opening of the Parc-y-Velvet Chapel, after it had been closed some years.

Further Unitarian recruits to the forces of His Majesty are reported as follows: Nelson 7, Blackpool, North Shore, 9, Chesham (additional) 2, Chowbent (revised list) 47, Dukinfield (additional) 4, Hinckley (additional) 12, Liscard (additional) 3, Mansford street, London (additional) 4, Marple 14, Rochdale (additional) 4.

DEATHS: Lance-Corporal Ammon. W. Whitehead, of London, killed in the Dardanelles, Aug. 31st, 29; Mr. Wm. Lilley, Middlesbrough, Sept. 17th, 80; Major John Evans, V.D., Liverpool, Sept. 13th, 83; Mrs. A. Frost, Hull, Sept. 19th, 80; Mr. H. L. Balston, killed in the Dardanelles, 48; Mr. George Phelps, Cardiff, Sept. 23rd, 68; Mr. Joe Sagar, Halifax, Sept. 23rd, 62; Rev. R. J. Orr, A.M., Clonmel, Sept. 26th; Mrs. Wm. Unite, Aston, Birmingham, 85; Mrs. R. Crompton Jones, Tunbridge Wells, Sept. 30th, 82; Captain Craig Nelson, of Downpatrick, killed in action, Sept. 26th, on Western front; Mrs. J. Webster, Melbourne, Australia, August 11th, some years Unitarian minister at Melbourne; Mr. J. M. Hind, France, from wounds, Sept. 25-26, 20; Mr. J. A. Brettell, Cradley, Oct. 15th, 58; Lady Talbot, Manchester, Oct. 17th, 79; Mr. W. C. Lavers, Moretonhampsted, 57

Post Card Propaganda.

What is Unitarianism?

UNITARIANS UNITE in the love of truth, in the spirit of Jesus Christ, for the worship of God and the service of man. Unitarianism stands for belief in:

(1) THE UNITY OF GOD in ONE person, the Universal Father, who is the sole Creator, and the only object of divine worship—and therefore not a Trinity.

(2) THE UNITY of MAN, all men being members one of another, dependent on each other, in each other's keeping, made to be ONE HUMANITY, and designed for universal brotherhood.

(3) THE UNITY OF MAN WITH GOD in one divine nature, man being the child of God, a partaker of the divine spirit, made to become perfect as God is perfect, and is essentially good and not naturally evil.

(4) THE UNITY OF LIFE here and hereafter, in one continued discipline, education and progress upward and onward for ever, man being immortal as God is immortal, and destined for the perfect life.

(5) THE UNITY OF SALVATION in one grand destiny for all men, by character and conduct, God's love ultimately winning all souls into complete fellowship with himself, so that not one shall be lost.

(6) THE UNITY OF TRUTH: UNITARIANISM is based upon the exercise of reason and the free search after truth; it is not under bondage to any fixed creed, is always open to receive new light and to adjust its statements of doctrine to accord therewith; for all Truth is one.

(7) THE UNITY OF RELIGION in one religion of every nation under many forms of faith,—the seeking after God's Kingdom and His righteousness in all human affairs.

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ADVERTISERS, Churches, Associations, and other Institutions should note that this Magazine is the organ of various Unitarian Movements, is used by considerably OVER 100 CHURCHES, and reaches about 30,000 READERS. Hence any Advertisements of Meetings, Services, Special Events, Bazaars, or anything else are certain to be of effective value. TERMS: 2/6 per inch in columns; 20/- per column; 10/- half-column; £2 the whole page.

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